THE VNRIGHTEOVS IVDGE:

OR,

IVDEX CRETENSIS,

The Iudge of CRETE.

A SERMON PREACHED within the Iuriſdiction of the Arch-Deaconry of *Norwich*, at a Generall Court, in *April* laſt paſt, 16. 1621.

By Mr. YONGER of *South-Walſham.*

Dat Roſa mel Apibus, quâ ſugit Aranea virus.

LONDON,
Printed by G. ELD, for *Henry Fetherſtone,*
and are to be ſolde by *Chriſtofer Puntar* of
Norwich Booke-ſeller. 1621.

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Tit. 1. 13. Propter quam cauſam increpa eos dure, ut ſani ſint in fide.

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The Vnrighteous Iudge.

LVKE 18. 2.

There was a Iudge in a certaine Citie, who feared not God, nor regarded man.

I Muſt open my mouth in a Parable, and declare ſome hard ſentences; that it is a Parable the Euangeliſt makes it plaine: (Alas! (if it be a true ſtory) that any Iudge ſhould be ſo wicked.) *Chriſt ſpake alſo a Parable vnto them*, that vnder the figure and ſimilitude thereof, we ſhould be ſtirred vp, *alwayes to pray, and not to waxe faint.*

The ſubiect or matter of the Parable runnes vpon a diſcourſe of a Iudge and a Widow. For the widow at this time I meddle not with, ſhe comes not within the verge and compaſſe of my Text: All my buſineſſe muſt lie about the Iudge. And I find him here ſo ill, as I thinke I could not haue lighted vpon a worſe: for, *he feared not God.* And though he had neuer beene ſo graceleſſe and debauſht, that neither he had cared for God, nor God for him; yet (me thinks) he might haue had the good word and applauſe of men, or giuen them ſome eſteeme. No, the Text ſayth, hee was at a point with them too, for as he *feared* not the one, ſo he reſpected not the other, *he regarded not man.*

All this while you ſee he is a very ill Iudge, and I will promiſe ere wee part, he ſhall fare as ill at my hands. But I will gather and girt vp my ſelfe more cloſely to the words.

The parts of the Text are apparantly two. Parts:

1. You ſee the *Perſon.*
2. The *Qualities* of the *Perſon.*

Gen.31.11. The *Person* for his Office is a Iudge. And he comes here attended, as Iudges vse to doe. Yea, *Behold a company cometh:* for he is waited vpon in the text, with many followers, complements, accoutrements, circumstances if you will. 1. Of the *Time*, which is not of the present, but of that which is past. For Christ doth not say, There is: no, it seemes they had a change, and their hap was better: great pitty had it beene, so vile a man should haue holden his place still; it is the likliest he was put off; he was *Iudex quondam*; wee see what Christ here saith, *erat*; *non est*, there is not; but, *there was*.

2. The word Κριτης, in the Greeke, is attended with the Article τις, as with a little Page, and so it is Κριτης τις, *A certaine Iudge*: He was but some one; and εν τινι πολει, *In a certaine City*. He was singular from all example, both for *person* and *place*. *A certaine Iudge, in a certaine City*. Hee was Κριτης τις, *A certaine Iudge*, as if hee should say, it is not ordinary for men to be so wicked, and εν τινι πολει, *in a certaine City*, as if he should say, it is not ordinary in Cities to haue such Iudges.

3. It is worth the noting, that the Article is τις and not ὁ, he was but a *certaine Iudge*; He was not ὁ Κριτης the onely *Iudge*, but a Iudge of some subordinate and inferiour place; and whether he were a Temporall Iudge or an Ecclesiasticall, we cannot tell, they had both in former times, as we haue now. And we know the widowes cause comes as well before the Ecclesiasticall Iudge, as before the Temporall.

4. Obserue the *place*, hee was in a *City*. But Christ doth not say in *Ierusalem*. No! that was the *City of God*, and it is likeliest there were Iudges that *feared God*: Nor in *Samaria*, yet there had beene Iudges wicked inough. Nay I doe not thinke, he was in any one *City* in all Israel or Iudah, for *Notus in Iudea Deus*; *God is well knowne in Iewry, His Name is great in Israel*. It might be therefore some *certaine City* amongst the Gentiles. And we may as well suppose it, to be some one *City* in the Isle of *Creet*, as any other where: The Apostle tells vs, from their owne Poets, the Cretians

are *euill beasts*, and if there were a fowler beast then this, I haue much maruayle. I pray see his qualities; they are two.

§ 1. *Ex parte Dei, He feared not God.*
§ 2. *Ex parte hominis, He regarded not Man.*

It seemes he had neither *Religion*, nor good *manners*. For first, where as in each of these qualities, as about the skirt of *Aarons* robe, there was a *Bell* and a *Pomegranate*, a *Bell* and a *Pomegranate*, *Exod.* 39. 15. So here a quality and the obiect, a quality and the obiect; as in the first member *ex parte Dei*, the quality is *feare*, and the proper obect is *God*. And in the second member *ex parte hominis*, the quality is *regard*, and the proper obiect is *Man*: and these are positiuely, and really in euery good man; yet here is a nullity, a priuation of them, as appeares by the two *negatiues*, he feared *not* God. hee regarded *not* man; hee was wanting in the one, hee was wanting in the other.

Secondly, hee was *totus deficiens*, wholy wanting; for whereas there are many duties which belong vnto God, yet this quality of *feare* includes them all; and many duties and offices to be done to man, yet this quality of *regard* comprehends them all; now because he wanted *feare* he wanted all the rest, and so performed no duty vnto God, and because he wanted *regard*, he wanted all the rest, and so performed no good office vnto man: He was voyd of all grace, either to God or man.

Thus you see how this Iudge is deciphered, and his Armes blasoned in the Text, according to the words; But now let vs goe to the matter.

There was a Iudge, and first of all, let it not seeme strange that Christ in this *Parable*, compares Almighty God, to this *vnrighteous Iudge*: for hee doth not compare things that are equall, but the lesse with the greater: Thus; if a man get his right by importunity, at the hands of a most *vnrighteous Iudge*, ; how much more shall the continuall prayers of the godly pressing the eares of God preuaile with God. Besides, we know in Scripture that sometimes comparisons to good purpose, are taken from things that are euill: as the com-

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ming of Christ to iudgement, is compared to the comming of a *Theefe in the night*, 2. *Pet.* 3. 10. Neither doe Parables serue to proue, or approue euery thing by their circumstances; for then should diuers foule and grosse absurdities arise. As in that of the *Rich man* and *Lazarus*, *Luke* 16. For thence it should appeare, that the soules of the damned in hell should haue materiall and fleshy tongues; as also that in hell there should be water to coole, both which are ridiculous. Againe, that the damned ghosts should be zealous of Gods glory, in the furtherance of mans saluation vpon the earth. For *Abraham* is entreated by the Rich man, that *Lazarus* might be sent to *admonish* his fiue brethren, and to worke their conuersion, that so they might avoid those insufferable torments. Saint *Augustine* therefore giueth a good rule whereby to interpret Parables; *not according to the letter, but according to the sence*. The scope & intent of Parables, is wholy to be regarded. As in that of the Rich man and *Lazarus*, the intent is to set forth the seuerall and diuers estates of two men in this life, and their seuerall and diuers estates in the life to come, by reciprocall proportion. So this Parable holds not in all, but in the scope and intent whereunto it was vttered, as before is declared.

There was a Iudge.

But for the *Person*, whose office was a Iudge; *There was a Iudge*, and thus far I like it very well; yea, & that he should be in a *City* too, for an eminent place is fit for an eminent person.

The Office of a Iudge is of great Honour, of long Antiquity, of great Necessity. First of Honour, because they are Gods deputies, ordained of him, vpon earth to be next vnder him: *Iudges and Magistrates shalt thou make in all thy Cities throughout thy Tribes*, sayth God to *Moses*, *Deut.* 16. 18. *There is no power but of God, the powers that be, are ordained of God*, *Rom.* 13. 2. God assumeth vnto himselfe the title of a Iudge, else would not *Abraham* haue beene so bold, *Shall not the Iudge of the whole world doe right? Gen.* 18. 25. God sitteth in their bench and iudgeth amongst them, *Psal.* 82. 1. Their honour must needs be great, when he lyes vpon them his owne name, *God standeth in the assembly of gods*: and hee

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auoucheth it with his owne mouth, *Ego dixi, dii estis*; *I haue said ye are gods*. *Moses* is called *Pharaohs* god: and *Constantine* called his Bishops gods. Christ expounding that place of the Psalme before rehearsed, saith, *Hee called them gods to whom the word of God was*, *Iohn* 10. 34. which is not to bee vnderstood of the generall doctrine, directed to all the sons of God, *sed de speciali dominandi mandato*, as *Caluin* well interpreteth it, of the speciall charge of gouernment, whether it be Ciuill or Ecclesiasticall. And they are so called, *Ne quid admittant quod eos dedeceat, qui loco Dei sedent*: that they might doe nothing iniuriously, basely, or otherwise vnbeseeming, because they sit in his place, & are gods vnder God.

2. Their Antiquity appeares partly by that which I haue said before, they are as ancient as *Moses*, who was both a Temporall Iudge and an Ecclesiasticall, and so continued, till after he resigned his Ecclesiasticall Iurisdiction to *Aaron*. And after the death of *Moses* and *Iosuah*, the Gouernors ouer Israel for many yeares together, were called *Iudges*, of whom *Samuel* was the last. The *Ephori* among the Lacedemonians, and the *Areopagitæ* among the Athenians, were Iudges, and these long since determined weighty matters, concerning their gouernment, and punished offenders.

3. The Necessity of their office appeares many wayes, but especially two: First, in that *Paul* saith, *They are the Ministers of God for our wealth*, *Rom.* 13. 4. For where good Iudges and Magistrates are, there commonly good causes thriue and prosper, Godly lawes are conscionably administred, the glory of God is aduanced, and the kingdome of God is inlarged: and such haue speciall right and due interest in their places. Secondly, necessary, for they are the *Ministers of God to take vengeance on them that doe euill*, to bridle and represse the corruptions and misdemeanours of wicked men, to punish the loosenesse and exorbitancy of their liues, to suppresse their insolencies, root vp their vices, and righten the wrongs of the oppressed. And there are three seuerall *species* or kinds of punishment, which they may inflict, as *Plato* sets them downe: Either, first, to punish them in their

bodies; or secondly, to punish them in their purses; or thirdly, δημοσιεῦσαι, to put to open shame.

Now as God placeth them in their seats of Iustice, which are called the *Seats of the Mighty*, but not that they should be ouer mighty in their seats, obstreperous and cumbersome, and alloweth them also Princely or priestly Roabes, *ad gloriam & ornatum*, *Exod.* 28:2. not so much for their owne carcasses, which are but earthly and mortall, as for the honour of their places. As *Seneca* wrote to the wife of *Nero* the Emperour, *Indue te delicatè, non propter te, sed propter honorem imperij*: So God also hath ordained and required that they should be adorned, not onely *regijs vestibus, sed & regijs & egregijs virtutibus*, which according to *Iethro's* aduice to *Moses* are these:

1. To be men of *courage*, to goe through their affaires with a wise and a stout resolution. For I doe not thinke that *Iethro's* meaning was onely that they should be *pollentes armis*, but *valentes ingenio*, industrious, and able to expedite causes with good dexterity and wit; and so they shall be sure to doe nothing, either *incautè* or *inconsultè*, rashly, or vnaduisedly.

2. They must *feare God* which is both the *beginning of wisedome*, and the foundation of all vertue, and they are wofull Magistrates and Iudges, in whom this *feare of God* is wanting.

3. They must be men of *Truth*, not onely *speculatiuè*, in knowing, discerning, and iudging, but also *practicè*, in following a right iudgement, and obseruing the rules of truth. For there is as well *veritas vitæ*, the truth of life, when the conuersation is framed according to the rule of truth; as *veritas iustitiæ*, the truth of Iustice, in discerning right from wrong.

4. They must hate *Couetousnes*: For that will quench and destroy all good vertues in them. *Paul* saith, it is the *roote of all euill*; as that which giues sap and nourishment to all other sinne. And where this growes to the height, it beares downe all: yea, this detestable and accursed hunger of gold,

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what doth it not effect? nay, whom doth it not affect? The Poets faine of *Venus*, that she commits adultery in chaines; but I am out of doubt, much wrong and wickednesse may Iudges doe in their places, who are eyther drawne on, or fast bound with the golden chaine of Couetousnesse. Hence it is that they are long-handed after bribes, which Father *Latimer* cals a Princely kinde of Theeuery. Sure, it was not for nothing, that as in old time, the Iudges of *Thebes* were painted or carued out *sitting*, which argued a setled moderation, a treatable, deliberate, gentle proceeding; (for they should not be like *euill Spirits* in their places, onely to vexe and torment,) and with *eyes shut*, or turned another way; as hauing no respect of persons: So also were they portrayed *without hands, vt à donis essent alieni*, that they should not reach after gifts and bribes, *which blinde the eyes of the wise, and peruert the wayes of the iust.* They must haue an honest and conscionable intent to aduance the glory of God, and punish vice; and not be *Aucupes Nummorum*, coursing vp and downe in their Circuits and Iurisdictions abirding after money: yet is this the maine disease of many, *παν ἀργυρέγχειρ.* Other vertues are required in a Iudge, as wisedome, & vnderstanding, *Deut.* 1.15. but neyther these, nor any other before rehearsed, were in this Iudge: yet was it very fit they should, for he was in a place of eminencie, he was in a *Citie.* *παν ἀργυρέγχειρ.*

In a certaine Citie.] Which is not onely to be taken for the fabricke, position, scituation, habitation, charters, liberties, all which make a Citie: but for the people and inhabitants, as 1 *Sam.* 14. When newes came to *Shilo* that *Hophni* and *Phinehas* were slaine, and the Arke of God taken, *All the Citie*, that is, all the inhabitants of the Citie, *cryed out.* Nay thirdly, a *Citie* also is taken for the whole body of a Country, as *Marlorate* vpon that place of the Psalme, *The Lord keepeth the Citie*, he speaketh there saith he, *de Reipublicæ statu & politia*, of the policy and state of the Commonwealth. Take the word *Citie* here, in any of these sences, I am sure it noteth thus much, that *Cities* are the specialleſt In a certaine Citie.

and moſt remarkeable places of a Country, and moſt commonly containe vnder their iuriſdiction the Villages thereabout. 2. They are the ſeats of great men, and of great offices, and men in them preferred to office and dignity, are the more eminent and conſpicuous. 3. They are the ciuileſt places, and fulleſt of knowledge and good manners. 4. which is not the leaſt, they are the moſt religious too. Now all theſe, makes againſt this Iudge, that hauing his reſidency and abode in a *City*, a place of *eminencie*, a place of *ciuility* and good manners, a *religious* place, and where perhaps, he needed haue gone but a few ſteps to his Temple to haue worſhipped; yet that hee ſhould be ſo *irreligious* as not to *feare God*; or haue ſo little *ciuility* or good *manners*, as not to *regard man*. And ſo I come to his *Qualities*.

1 *Ex parte Dei. He feared not God.*

But before I goe further, I pray doe but note. This is a very ſtrange Teſtimony that Chriſt here giues of a Iudge, *There was a Iudge in a certaine City who feared not God, neither regarded man*. I ſhould rather haue thought it had beene a good Teſtimony, to haue beene giuen of an *Vſurer* or a *Drunkard*. And if Chriſt had ſaid, *There was an Vſurer in a certaine City*, or, *There was a Drunkard in a certaine City*, and either of theſe, *neither fearing God, or regarding man*, this had beene ſomewhat; nay, very probable. But to ſpeake thus of a Iudge, who beares an office of Honour, of Antiquity, of Neceſſity: one who ſits in the roome of God, to execute his Iudgements; *horreſco referens*, I tremble to ſpeake it. O thou bleſſed Sonne of God, the eternall Wiſedome of thy Father! that ἔρσεν δρόσος, *Heauen-dropping dew*, whoſe words are as Aples of gold with pictures of ſiluer, inwardly rich, inwardly precious, euermore to ſingular and ſpeciall purpoſe, whatſoeuer thou diddeſt, whatſoeuer thou ſpakeſt was for our inſtruction. For ſurely, hereby he would teach vs, that 1. whatſoeuer their perſons or their places be, if they be wicked and doe wickedly, let it not bee concealed, but declared, ſpoken of, and ſpoken of ſo, that poſterity may

take notice of it. For to this end are the ſinnes of good men and bad men too in Scripture recorded and related. Let their faces be made aſhamed, who knoweth, whether the diuulging and publiſhing of their faults may bring them to repentance, as being humbled and ſtricken through with ſorrow and contrition. Excellent is the ſpeach of that Heathen man, *Si reprehẽdi fers ægrè, reprehendẽda ne feceris*; If they thinke much to heare of their wickednesſe, let them abhorre to doe it. Yea let others heare and feare by their example. Why ſhould the Scholler be ſpared for hope of his learning, or the Gentleman for his birth, or the Doctor for his dignity, or the Iudge for his authority, if they be ſhameleſſe or exorbitant? And if we may not ſpare our *right eye* or our *right hand*, if they be cauſes of offence; why ſhould we then ſpare the offences of others, who ſhould be *eyes* and *hands* to ouerſee, order, and ſettle vs in a good courſe, by their diſcipline and example. I confeſſe greatneſſe thinkes it ſelfe much priuiledged; and the ſinne of a great man, like mount Sinai may not be touched. Yet are the Prophets commanded to *cry aloud and not to ſpare*; and the Miniſter of God he muſt be *veronenſis*, and not *placentinus*. As *Gedeons* Souldiours had in one hand a Lampe, in another hand a Trumpet: ſo wee muſt haue a comfortable ſhine to enlighten ſome, a ſhrill and warlike ſound to rouze vp others. Yea let euery good Miniſter know, that he is as the Arke, wherein was as well the *rod of Correction*, as the *Manna of Conſolation*.

2. He ſpeakes this to let vs ſee, that ſometimes wicked and vile men, men voyd of Gods feare and of all goodneſſe, are promoted to places of office and dignity. And this is as great a plague as may be; diſhonorable to God, diſgracefull to the place, impatible and grieuous vnto the people. What a ſtorme of dreadfull imprecations doth the Prophet call for from heauen, *Pſal.* 109. like a raine almoſt of fire and brimſtone, a very tempeſt of euils, vpon wife, children, poſterity, goods, or what elſe were more deare, ſmiting all theſe as with the ſtings of Scorpions? The firſt of them all that leadeth the daunce, as *Iudas* lead the curſed band of

Souldiers, is, *Set thou a wicked man to be ruler ouer them.* I thinke there could not be a wickeder then *Hee* this, for first,

Who feared not God.

He feared not God.] And here I pray consider, first, the *Quality*, *feare*; which in Scripture is taken many wayes, especially two.

1. For the worship and seruice of God, as *Psal.* 33. 11. *I will teach you the feare of the Lord*, that is, I will instruct you rightly concerning the true worship of God. And *Esay.* 29. 13. *Their feare* (saith God) *towards me was taught by the precepts of men*: that is, their religion, and manner of worship was learned by mans doctrine, and not by my Word. And our Sauiour Christ, *Mat.* 15. interpreteth this place after the same manner, *In vaine doe they worship me, teaching for doctrine the precepts of men.* The oath that *Iacob* tooke *Gen.* 31. 42. was by the *feare of his father Isaak.* As if hee should say, I sweare by that God whom my father worships. For God is sometime called by names *effectiuè*, as when he is called Our health, our strength, our saluation. Sometime *obiectiuè*, as when he is called Our ioy, our hope, our feare, because he is the obiect of all these, and the scope and end of all our worship and seruice.

2. *Feare* is taken for an awfull dread and reuerence of God, whereby wee make conscience of all our actions and words, as standing in his presence. *Elias* thought that *Ahab* would haue supposed him but an idle fellow, when hee told him, that neyther dewe nor raine should fall in Israell of three yeares, 1 *Kings* 17. and therefore addes, that *hee stood in the presence of God*, whom because hee *feared* with an awfull regard, it behooued him to make conscience of what he spake. It was the speech of the Theefe, vnto his fellow Theefe vpon the Crosse, *Feareſt thou not God, seeing thou art in the same condemnation?* as if hee should say, Doest thou not consider the place, and case, wherein thou art? Standest thou in no *feare* of him who now taketh vengeance on thee for thy forepassed iniquities? And doest thou still persist to reuile, and raile vpon this righteous man? *Feareſt thou not God?* This kinde of *Feare* is expressed by *Dauid*, *Psal.* 4. 4.

Stand

Stand in awe. Nay, take *Feare* in this place which way you will, this Iudge *feared not.*

Againe, consider the obiect of this *feare. God*; And him either as he is absolute and entire of himselfe, his most liuely and perfect essence; ὁ ὤν, *Exus ille*; *Ille qui essentiam suam a seipso habet*; the perfection of whose nature, is the absolute constitution thereof, as wholly compleate within it selfe: Or, secondly, consider him in his Attributes and properties, wherein he is, the same with himselfe; For, *Quicquid est in Deo, Deus est*, according to the Schoolemens rule: the Lord of Hosts strong and mighty, great and glorious, the strength of Israel, yea of the whole world; cloathed with vnspeakable Maiesty as with a garment: The glory of his Face farre more glorious then all the glorious lights of Heauen: the whole beauty of Nature, but a sparke of that beauty wherewith he is beautified. Especially consider him in his Iustice; a dreadfull God, a God of vengeance, powring out his wrath like fire, and reseruing it for thousands: He looketh vpon the Angels and they tremble; He faceth the Heauens and they melt; toucheth the mountaines and they smoake; shaketh the Earth, and her pillers fayle; distempereth the Seas, drieth vp the riuers, rendeth the Rocks in sunder like a thred of flaxe. *Bashan is wasted, and Carmel, and the flowre of Libanon is wasted.* The Lords way is in the whirlewind and in the storme, and the cloudes are the dust of his feet. *Thou, thou O God art to be feared, for who can stand before thee when thou art angry?* Smoake goes out of his nostrils, and a flame of fire out of his mouth, coales are kindled thereat. *Moses* could not endure the sight of his presence, for *hee was afraid to looke vpon God:* nor the people endure to heare him, *O let not God speak vnto vs, lest we dye.*

Or in the second place. Take God in the sweetest propriety of his Nature. Loue, mercy, sauing-health, light of his countenance, patience, long-sufferance, liberality, his amiablest disposition, fauour, grace, aboundance of his goodnesse, gratiously interpreting our offences, setting by his Iustice, as the steward in the Gospell set by his accounts,

and

and when the debt is an hundred, ſets downe but fifty; Nay vtterly cancelling our indictments, blotting *all our wickednesse out his remembrance:* I ſay, take God either ſimply as he is of himſelfe; or in regard of his properties, and thoſe the moſt eminent and conſpicuous; as he *iuſt*, and a God of vengeance, or as he *mercifull* and a God of patience; All is one with this Troyan horſe, this Cyclops that warreth againſt heauen, and careth neither for *Iupiter* nor his Thunderbolts, reſpecting not his dreadfulleſt lookes, no, nor yet his ſweeteſt and pleaſanteſt nature of mercy, I ſay all is one; *Hee feared not God.*

Nor regarded Man.

We haue had too much of him in this. But now wee are come to the ſecond quality, *He regarded not man:* and yet ſurely *Man* in many reſpects deſerues ſome regard. The perfection of nature, the ſweeteſt, compleateſt modell of all his workes; the very *centrum* and *epitome* of all his creatures. He, who rightly deſerueth to be ſtiled *OMNIS CREATVRA*, The Philoſopher ſaith that *Man* is *miraculorum omnium miraculum maximum:* a miracle of miracles. And *Dauid* acknowledgeth himſelfe, and in himſelfe all others, to be *maruelouſly made*, *Pſal.* 139.

The Stoicks made him to conſiſt of ſoule and body as we doe. But the *Platonicks* who were a diuiner ſect, made man a diuiner thing; and ſaid, that hee was wholy ſoule or ſpirit, onely compact and tyed vp together, with certaine fleſhly and earthly ligaments. Indeed *Dauid* ſaith, *hee was lower then God*, and but a little; *a little lower then God*, *Pſa.* 8. 3. a very remarkable creature ſure, and deſeruing ſome *regard.*

Againe, God at his creation ſpake not of him, as of other creatures, *fiat lux*, let there be light, and ſo of the reſt, but, *faciamus hominem*, let vs make man. By which manner of ſpeech, God intended, not any aſſiſtance, either of the Elements, or Angels, to be co-workers with him in mans creation; or that he ſpake in the plurall number for ſtate, after the manner of the Princes of the earth. But God almighty partly foreſeeing there would be heretiques afterward, denying the Trinity, but eſpecially, for the honour of this his *exacteſt*

acteſt piece, or workemanſhip, he ſpeakes of the whole Trinity, as if the Father, Sonne, and Holy Ghoſt were in conſultation together about the creation of *Man*: A creature therefore of ſome *regard*.

Againe, hee was made into the Image of God; which though it be diuerſly interpreted, and *Auguſtine* hath many conceipts, much adoe about it; placing this Image ſometime in one thing, and ſometime in another: and yet, that good Father I am ſure, not ignorant of that of the Apoſtle, *Eph.* 4. 24. *Col.* 3. 10. where we may ſee how we are to vnderſtand this Image of God in man. I ſay euen this redoundeth much to his honour and *regard*, that by the right of his creation, his very nature was conformable to the nature of God; Holy as he is holy, righteous as he is righteous; I ſay for the Quality, though not for the Equality, as hauing the ſame holineſſe in nature, though not in the ſame meaſure. This Image was broken in pieces in the fall, and yet is repayred and renewed againe, through Chriſt (who is the ſubſtance of the couenant of Grace,) in all thoſe who haue put off the old man, and put on the new: and ſome parcells or remnants of thoſe broken peeces yet remaine (as the ſhattered ruines of a demoliſhed pallace,) euen in thoſe, that are vncalled; as certaine notions in the minde concerning God, of the power of God, of good and euill, of reward and puniſhment, which haue no other vſe, but to leaue men without excuſe in the day of vengeance.

Againe, almighty God made many creatures in the world beſides, as the Behemoth by Land, and that Prince of the Ocean, the Leuiathan by Sea. Both which wee know *Iob* notably deſcribeth. Of the latter hee ſaith, *Iob* 41. *I will not keepe ſilence of his power, of his parts, and of his comely proportion.* The Lord God made many others, diuerſe in nature, different in kind, infinite in number, & hath giuen to euery one a ſeuerall life, and ſeuerall degrees of life, from the Angell to the Emmet. But he made them not ſo much for himſelfe, as for man, who is πλῶ the very *end* and perfection of all theſe. To this purpoſe *Chriſoſtome* ſpeaketh ſweetly,

Animalia fecit Deus propter hominem, hominem vero propter seipsum; He made all the creatures for man, but he made man for himselfe onely. And he addeth, that if God so gratiously ministreth vnto the creatures for mans sake, how much more doth he minister vnto man, for his owne sake? And therefore a creature of some *regard*.

Yet further, there is a speciall relation, alliance, affinity betwixt God and man, as if he were *bone of his bone: For we are also of his generation*, Act. 17. 21. It may be, saith *Caluin* vpon that place, that *Aratus* the Poet thought there were some parcells of the diuinitie in mens mindes, as the *Manichees* did say, that the soules of men were of the nature of God. But the meaning is, that man by the excellency of his nature, resembles some diuine thing, and proceedes as a speciall Beame, from that heauenly and diuine nature; a creature sure of some *regard*.

Nay further yet, God hath made man *animal sociale*, a sociable creature, and hath giuen him a face of a very gratious and amiable aspect, a hand to congratulate, an arme to imbrace, a bosome to endeare, the very seat of kindnesse, complacency and loue; reason also, and speech, two singular and rare prerogatiues, beyond all earthly creatures. All, all complements of humanity, as he said in the comedy, *Homo sum, humani nihil à me alienum puto*: I am a man, and I imagine no part of humanity, impertinent vnto mee. In that Theater, no doubt, it is very probable, as in others of the like, were great store of fooles and vulgar persons, yet did this speech so naturally touch the affections of them all, that Saint *Augustine* sayth, They all gaue an admirable applause vnto it. By all which it appeares, that man is a creature of some *regard*.

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Yet this *Animal bestiale*, *Animal obscœnum et olens*, as one spake of the Scarab flie; this Heterogenian, whelpe of another kind, a very Misanthropos, an hater of his owne kind, a Tymon, demon, I say not the sonne of *Belial*, but *Belial* himselfe: he hath no more *regard* or humanity in him, then if the Rockes had fathered him, the she-Wolfe had brought

him

him forth, or that hee had drawne his milke from the Dragons in the wildernesse. *He regarded not man.*

μὴ ἐντρεπομένου τὸν ἄνθρωπον.

The word here in the originall vsed for *regard*, signifies more then *curare*, or, *curam habere*, and yet that argues a manifestation of it in outward action; but *pudore*, or *verecundia afficere*, or *reuereri*, an inward affection of *reuerence*: and so by consequence, an open, respectiue, gratious deportment and cariage towards man. Here also is an *Heterosis*, or an *Enallage numeri*, which is the surrogation of the singular number for the plurall, vsuall in the Scripture. Therefore to expresse it rightly *Beza* doth well translate it, *nec quenquam reuerebatur*, as who should say, It was not so much this man or that man, but all were alike to him, *He reuerenced not any*, *He regarded not man.*

What should I say to this vnciuile Iudge? wee know the Gentiles (as *Paul* spake of the men of Athens,) *were in all things too superstitious*. Some of them worshipped the Sunne at his rising vp, and regarded not his going downe. Others worshipped him at his going downe, but respected not his rising vp. If this *Iudex bellicosus*, Theanthropomastix, If he had *feared God*, though hee had not *regarded man*, or if hee had *regarded man*, though he had not *feared God*, this testimony of him had not beene so foule. But hee was *Totus in maligno positus*: Hee was wicked κατ' ἐξοχὴν ἀφ' ὀπίσω καὶ ἔμπροσθεν, *à fronte et à tergo*. For he neither *feared God*, who was before him, nor *regarded man*, who came behind him, wicked *à dextris et à sinistris*, He neither *feared God*, who was at his right hand, nor *regarded man*, who was at his left: wicked, *sursum et deorsum*. He neither *feared God*, who was aboue, nor *regarded man*, who was below. *He feared not God, he regarded not man.*

I pray tell me, what thinke yee, might become of him. For my part, I thinke long to be rid of him, and so happly did that iurisdiction likewise, where hee had to doe. And blessed, euer blessed be he, whosoeuer he were, that gaue the change; which was as gratious and welcome no doubt as a showre of the latter rayne. His people might haue said of

him, as they ſpake in the Pſalme; *O when ſhall he dye, and his Name periſh?* What became of him I know not; but ſure I am, he deſerued no better doome then that of Laodicea, *to be ſpued out of Gods mouth*: or elſe that which God ſpake and threatned to *Iehoiakim*, *Ier.* 22. 19. *They ſhould not lament for him*, or ſay, *ah my Lord*; *alas, thy glory*; but as a dead *Aſſe* drawne and throwne without the gates of that *City*: though formerly he had ſate on his Bench, as an *Ipſe inter primos*, — now it might be ſpoken of him, as it was ſaid of *Labienus*,

Nunc tranſfuga vilis.

Nat. Hiſt. *Plinie* writes of the Crocodile, *lib.* 8. 25. that being well ſtuft with his prey, and wallowing with his paunch vpon the bankes of *Nilus*, he falls into a ſleepe, and in his ſleepe he gapes; meane while the bird *Trochylus* pickes his teeth, and clenſeth them one after another, and goes his way; But then comes the Ichneumon, as perilous a Serpent in Egpyt as ſomething elſe in England, and gets through into his bowels, teares them a pieces, and ſo he dies. It is many times the iuſt iudgement of God vpon ſuch men, who hauing greedy appetites, which are neuer of the beſt diſgeſtion, that being well ſtuft with riches and wealth, either by the confluence of their offices, or bribery of their places, fortifying themſelues againſt Heauen, wallowing in their abundance, to be ſecure: yet God meetes with them at one time or other; that though their inmoſt conſciences be cauterized and ſeared vp, yet ſomething, *ſub nomine pacis*, workes their ſhame and diſhonour. What ſhould God elſe meane, *Amos* 4. 2. when he threatens the wicked Iudges of Samaria, that he would take them away with *fiſhookes*, but that they ſhould ſwallow downe ſomewhat into their throat, that ſhould turne to their bane?

Application. I haue now done; And haue beene all this time in a Parable; I haue gone through the Text, and haue ſhewed you one poynt after another: *Adhuc eſt paruulum*, There is yet a little thing behind, ſomething to be further ſpoken by way of Application. And as Chriſt in the former Chapter giues an *Item* for *Lots* wife, *remember Lots wife*; ſo ſay I, *Remember*

ber this vnrighteous Iudge. And though we might speake of him, as God spake of *Amelech*, *Deleatur memoria Amelech sub cœlo*: Let the memory of *Amelech* be blotted out from vnder Heauen; And though vnworthy he is, *that any mention of him should come within my lips*; yet a little remembrance will not doe amisse, for that, he hath layd himselfe forth as an example.

And first of all, a Iudge he was; it is Gods ordinance to set some aboue in place to rule, and others beneath in places to obey, and as *Iuuenal* cals *Eagles* the seruants of *Iupiter*, so such are the seruants and Ministers of God, by an honorable prerogatiue, in being his deputies and vicegerents: And surely, had this man honored God in his place, God would haue honoured him againe: For, *they that honour mee, I will honour.* And let them further know that whom hee aduanceth to such offices and dignities, hee expects they should *walke worthy* of their places, and not be *carried away*, with sundry lusts of intemperancy, iniustice, couetousnesse, and the like, to the dishonour of God, and the irreuerence of their owne persons. It is very incongruous and vnbeseeming, that he who by reason of his calling, comes neare vnto God, there is none further from him. A Iudge.

Neither is this onely for the Iudge, but for all superintendents of what ranke soeuer they be; Especially Pastors and Ministers of the Church, (who haue an eminency of place, ouer the soules of men,) that they adorne the Gospell of Christ Iesus, with soundnesse of Doctrine and integrity of life. The walls of Iericho were beaten downe, but by no other meanes then the Trumpets of the Priests; and the strong holds of Satan are onely battered downe, with the Doctrine of sound teachers. Their good example also of life, is of great force, *Nugæ in secularibus, in sacerdotibus blasphemæ*, saith *Bernard*, That which is but a trifle, and as a matter of nothing in a Lay-man, is as ill as blasphemy, or the sinne against the Holy Ghost almost, in a Church-man, and therefore not to demeane our selues, as one spake of the Monkes of old time;

——— *Qui præter amictum*
Nil aliud veræ Religionis habent.

Cut but the hayre from the eye-brow, ſaith *S. Auguſtine*, and how disfigured will the face looke, there is but a ſmall thing taken from the body, but a great matter from the beauty. Honor God therefore in thy place, by thy doctrine and conuerſation, and whatſoeuer thy former frailties and eſcapes haue beene, yet recompence thy forepaſſed ſinne, with a ſanctified obedience, And let me adde this more, if thou haſt gifts of learning and knowledge, let them not be ſmothered vp and kept as concealed land, but returne them to the right owner, and improue thy Talent thou art truſted with to thy maſters aduantage; it will be hereafter thine exceeding ioy and comfort, though nothing in the world comfort thee beſide. And herein are many of vs faulty, who are lazy and negligent, making our Sermons as miſers doe their feaſts, rare and ſeldome, but then fareed and furniſhed with ſuch varieties, as tend to ſurfet rather then to profit. The flocke of Chriſt ſhould be *fed* and *fed* and *fed*, *Iohn* 21. which argues a continuall feeding, yet ſome of vs take liberty to do it when we liſt; yea, it is almoſt a miracle to heare ſome of vs ſpeake: I would be more earneſt in this, but our Lay men doe befriend vs, and are quit with vs in this kind, for wee cannot be ſo dumbe as they are deafe; deafe at any thing that ſhould profit them in the matter of Saluation, and as deafe at any thing that makes for our profit. In either of theſe like *Dauids* Adder, who *refuſed to heare the voice of the Charmer, charme he neuer ſo wiſely*. But howſoeuer, let as well the Paſtor as the Iudge make conſcience of his duty. *Compenſat ille qui diſpenſat*. He that ſets vs to our taske, giues vs our pay; when our chiefe Shepheard ſhall appeare, we ſhall be recompenſed for all our paines, *Cùm ad opus piger es, quæro ad mercedem feſtinas?* How ſhall we thinke either to haue ioy or peace of conſcience in this life, or eternall happineſſe in the life to come, when we are ſlothfull to the worke? What a bleſſed voice ſhall that bee, when wee heare that bleſſed voice in the Goſpell, *Well done thou good and faithfull ſeruant:*

thou haſt beene faithfull in a little, not a little *faithfull*, no, that will not ſerue the turne; but *faithfull in a little*, that is, little was thy learning or knowledge, to that which others haue, in the deepe things of God; few thy gifts and ornaments, little perhaps, thy cure and charge, but becauſe thou wert faithfull in a little, *I will make thee ruler ouer much, enter thou into thy maſters ioy.*

2. I may not omit this alſo, that Chriſt here ſayth not There is, but *There was*, which implies, that whatſoeuer the pride and inſolency of this man was, either not to *feare God*, or *diſ-regard man*; yet hee was either taken away by death, for euill things haue their periods as well as good; or which is likelieſt, ſecluded from his place, through ſome accident diſaſterous, and ſo for an earthly puniſhment, became as currant and conuerſant a by-word for matter of reproach as once was *Dedalꝰ in omni fabula*. Were he excoriate as once a Iudge in Athens, and his skinne hung vp in *terrorem*: Or were he expelled the City where he liued, and the gates cloſed vpon him: Or were he ſhut out of the campe and company of the Hoſt, becauſe *he was vncleane*, I cannot ſay, onely Chriſt ſaith here, *there was*, there is not. I would euer haue a Iudge to remember three things. Firſt, that they are *men*, as himſelfe is ouer whom hee hath his authority. Secondly, theſe men he muſt gouerne according to a preſcribed *law*, and not according to the lawleſſe affections of his owne heart. Thirdly, he ſhall not *alwayes* gouerne, but as others haue giuen place to him, ſo muſt he to others. In the meane time therefore whilſt he is in place, to demeane himſelfe in the *feare of God*, and with due *regard to man*: In theſe ſtriuing to excell all that went before, and to be a preſident to as many as ſhall ſucceed; wiſdome, knowledge, grauity, zeale, diligence, *vprightneſſe of heart*, in his proceedings, are notable ornaments in a Iudge, eſpecially to ſanctifie his perſon and his place, by frequent inuocation and prayer vnto God. To haue a *pure and vncorrupt heart*, this, this will make him *a ſtarre at the right hand of God*; and that he ſhine out amongſt others of his rancke, with that tranſparency and

There was:

beauty

beauty, like *Mercury* himselfe betwixt those radiant Orbes of *Venus* and the Moone.

In a certaine City.

Nor yet is this to be ouerpassed, that Christ here saith hee was in *a City*. It was no maruaile sure, his manners were so good I thinke the baseſt village in all the Isle had been good enough. It was the manner of the *Cretians* to boast of the number of their *Cities*, I am sure they needed not so haue done, of the goodnesse of their Iudges. *He* this, *was in a City*. And not vnlike neither, but hee had ingrossed for himselfe a faire house with gardens and orchyards; but I doubt he kept his Gates as fast barred, as that purple Churle in the Gospel; and that he was none of the best to the poore, because the Text saith, he *regarded not man*. But this I am sure of, that in this *City* where he dwelt, lay his authority and Iurisdiction, because in the next verse, the widow that came to him for Iustice, dwelt in the same *City*. A great dishonor was he no doubt vnto it. For in such populous places as *Cities* are, where men conuerse within a wall, as seuerall and diuerse almost in their conditions and manners, as in their trades and callings, the decent, orderly and examplary life of the Iudge and Magistrate who liues amongst them, is of great consequence. For it stands as a looking glasse before the peoples eyes. And his good example is of better perswasion then the power of his place: Else such *Cities* are as ill incombred, as that of *Alexandria* in *Egypt*, of which *Diodorus* the *Sicilian* writes, that they nourished that great bird *Ibis* to deuoure the garbage and offall of their *City*, and to cleanse their streets, but he left of his owne filth and beastlinesse more noysome behind him. So such a one, by the institution of his calling is very profitable, to purge and cleanse the places where his power lieth, from enormities and corruptions, which if his discipline were not, would grow noysome and abhorring; yet when it comes to this, that hee growes irregular and inordinate, through his lusts and intemperancies; and hath not *ventrem bene moratum*, a mannerly belly, as *Seneca* speaketh, surely he leaues more stench and filth behind him, through his bad example, then the

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good

good which he pretends to doe, by vertue of his place, can recompence or repaire. Hence is it requisite that great care be had, of the choise of such. That face is but vncomly, wherin the eyes are bleare, and full of humours; so it is but a corrupt and disfigured gouernment, where men of authority are aspersed and besmeared with the grosse and odious imputations, either of Luxury or iniustice: Yea, to be thankfull to God with *Dauid, Psal.* 109. 30. *With great thankes,* and to prayse him *amongst the multitude,* when he displaceth such, and placeth better in their roomes, for hee euermore *standeth at the right hand of the poore, to saue his soule from vnrighteous Iudges.*

Thirdly, concerning his Qualities, he is here noted with a blacke cole, that he *feared not God.* But wee that expect to receiue the *white stone,* and in that stone *a new name* written, which no man knowes, but hee that receiues it, in what calling or place soeuer we be, let vs practise the contrary. For, first in a Iudge, the want of this *feare* is a wonderfull debaushment; it will make him as proud as *Herod,* as cruell as *Nero,* as prophane as *Iulian,* as vniust as *Pilate,* as sensuall and beastly as *Heliogabalus,* as couetous, dogged, churlish as *Nabal,* and perhaps as drunke too; as dissolute as *Baltasar,* swilling and carousing wine before thousands, prauncing ouer his cups, and calling to the seruitour, for the fullest measure, and purest liquor, Ho!

Who neither feared God.

Minister veteris puer Falerni,
Ingere mi Calices alacriores.

In the meane time, regardlesse of the iudgements of God. The want of this *feare* in a Pastor or Minister, will make him as worldly as *Demas,* as ambitious as *Diotrephes,* as carnall as an Epicure, as licentious as a Libertine, as false hearted to his Cure, as *Iudas* was to Christ.

The want of this *feare* in a Lay-man, will make him run into any disorder, euen to the shipwrack of his conscience: and here are many of you present, this day, who I feare, vnlesse

leſſe *His feare* poſſeſſe you, will launch out into a fearefull deepe; rather then you will duely and truely preſent according to your oath; daubing ouer faults, defaults, yea the groſſe ſinnes of others, with the vntempered morter of fauour and conniuency: *Theſe things are in the eares of the Lord of Hoſts*; when men ſhall come in open Court, preſent their bodies before the Iudge, their bodies and ſoules before God, who ſhall be their lateſt and fearefulleſt Iudge; and in the preſence of them both, and all the bleſſed Angels of Heauen, take a ſolemne oath, binding ouer themſelues actually to eternall vengeance, if they fayle in their legall charge, and yet account no more of the oath thus miniſtred, then if the wind had blowne vpon them, whereas there goeth a ſecret and vnſeene vertue out of the oath, as there did out of Chriſts veſture, either to iuſtifie or condemne them; I ſay againe, *Theſe things are in the eares* (yea and in the eyes too) *of the Lord of Hoſts.*

Generally in all men the want of this *feare*, is the foundation of all euill; Holy and faithfull *Abraham*, ſhifting for himſelfe before King *Abimilech*, *Gen.* 20. 11. for ſaying that *Sarah* was his ſiſter, whereas indeed ſhee was his wife, and being demanded the cauſe why he did ſo, anſwerd modeſtly and religiouſly for himſelfe, *I thought thus, ſurely the feare of God was not in this place, therefore they will ſlay mee for my wiues ſake*; giuing vs to vnderſtand, that where the *feare* of God is not, no conſcience is made of any ſinne whatſoeuer. Hence ariſeth all thoſe groſſe and abhominable ſinnes of murders, adulteries, drunkenneſſe, prophaning of the Lords Sabbaths, blaſphemous oathes, deceitfull bargaines, accurſed vſuries, wherewith the land groneth, and I know not what! And let men be reproued, and theſe ſinnes ſmitten with the rod of our lips, like gunpowder (being ſcalt) they fly backe in our faces, and offer to ouer-maſter vs. As inſenſible are they as *Plinies* Beares; *vix vulneribus excitari poſſunt*; they ſtir not with many ſtabs, or like that Fencer at the games of *Ceſar*, whom *Aulus Gellius* mentioneth, that when his wounds were gaſhed and launced by Surgeons, vſed to laugh

laugh at them: Or like those *Celtes* that *Aristotle* speakes of, who were so mad and without passion, that neither by thunders nor earthquakes, or the noyse of fearefull inundations, they would euer be moued, or remoued: Or like those old Italians, of whom I haue read, that in the forest tempests of Thunders and lightnings, they would shoot off their greatest ordinance, and ring out their deepest bells, that the noyse of the one, might mitigate the horrour of the other; So insensible are men, and without remorse, that they will audaciously contest, confront, oppose, and improue their incorrigible wickednesse to the height, against our loud and powerfull reprehensions; their hearts as fat Brawne, their soules impenetrable, euen like Iericho, shut vp and inclosed. Hence is the cause of all, with this *Antesignanus Nequitiæ*, this *Theomachus*; they *feare not God*, or as *Iob* saith, *men haue forgotten the feare of the Almighty.*

Lastly, this Iudge is here taxed with inciuility, or want of good manners, he *regarded not man*: I wonder then if there were any man *regarded him*, or gaue him a good word, any good report. *A good name*, saith *Salomon*, *is better then a precious ointment*; yet with many, a precious ointment is better then a good name: I haue seene men outwardly smell of sweet perfumes, but inwardly they haue had an ill sauour of all vices: yet men in high place, aboue all things, are to respect this; carefully to auoyd infamy and ill report, which quickly spreades out, and inlargeth it selfe, as we know in a troubled water, one circle begets another, Βλάβαι sunt nodósiores: and therefore the Poet said well, Nor regarded man.

Fama malum, quo non aliud velocius vllum:
Mobilitate viget, viresq; acquirit eundo.

Few in high place but much regard this; howsoeuer this slow bellied, swilbellied Cretian, wallowing in his stinke and sinke of iniquity, as *Lot* in his drunkennesse, commits abhominable incest, with his two daughters, the elder and the yonger, *sinne* and *shame*.

Secondly, He offended in the Negatiue, but let vs carefully practiſe the affirmatiue, namely to reuerence and *regard man.* Yea I ſay *man, cuiuſcunq; conditionis*, as *Auguſtus* ſpake to that Romane *Pollio*, of what condition ſoeuer he be. Though hee bee much thine inferiour, hee is made into the ſame Image with thy ſelfe, endued with the ſame ſhape, and liueth vnder the ſame gouernment and prouidence of the Creator, and (as thou oughteſt in charitie to thinke,) within the compaſſe of Gods Election. *Hee is a man*, Giue him a ciuill reuerence and *regard*. The whole Law is reduced into two maine parts, The loue of GOD, and the Loue of our Neighbour; the one begets the other; and hee that loues not his brother whom he hath ſeene, can neuer loue God whom he hath not ſeene, 1 *Iohn* 4. 20.

This loue ſhewes it ſelfe amongſt other things by a ciuill and courteous behauiour towards man: *Peter* amongſt other duties, 1 *Pet.* 3. requires this, *Be courteous to all men:* & in the 3. of *Titus* 2. *Put them in remembrance that they be courteous.* How courteous and reſpectfull were the ſonnes of *Heth* to *Abraham*, *Gen.* 23. 6. being in a ſtrange country, and put to it for a buriall place for his wife: *In the chiefeſt of our Sepulchers bury thy dead?* And becauſe they would ſhew their *regard* the more, they adde words enough, and words good enough: *None of vs ſhall forbid thee his Sepulcher, but thou maieſt bury thy dead therein.* It is the commendation of *Gedeon*, *Iudges* 8. 3. *He ſpake courteouſly to the men of Ephraim.* But it muſt not be ſuch courteſie as *Dauid* ſpeakes of *Pſal.* 28. 3. *To ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts*: To be *foris Cato*, and *intus Nero*; of an outward plauſible countenance, and of inward malitious intendments. It was forbidden in the Law to weare linſey woolſey; and I am ſure they breake the Law of God, who weare garments wouen of ſimplicitie and ſubtilty together. Once men ſaluted hand in hand, ſaith one, but now wee caſt arme in arme: But an handfull of that old friendſhip is worth a whole armefull of this new courteſie. Nay fur-

ther,

ther, wee muſt be courteous, and giue *regard* euen to wicked men: So *Paul* behaued himſelfe before *Feſtus*, and called him *noble*. Wee muſt reſpect them not as they are wicked, but as they are men; loue their perſons, loath their vices. A wicked man may be of our acquaintance, and wee may vſe him courteouſly, yet let him neuer be our companion, to be vſed entirely. Be at peace with all men, but at warre with their vices. Againe, there be, who will *regard* men, and vſe them regardfully, but no further then they ſerue their turne; as *Ieroboam* ſent his wife to *Ahijah* the Prophet, and bade her carry him a preſent of bread, and wafers, and honey, which *Ieroboam* would haue ſcorned to doe, but that he thought the Prophet could benefit him by his aduice. And ſuch is the condition of many in this age, who will *regard* a Miniſter, when they ſee they muſt make vſe of him, eyther to be viſited in their ſickneſſe, or that they might be graced with a Sermon at the buriall of their friends, or at their marriage, or vpon ſome other high occaſion; otherwiſe we may goe long enough ere wee be *regarded* or lookt after.

But howſoeuer, this Iudge was wonderfull faulty, hee gaue no *regard*, whereas our duty is to *regard man*, though he be a ſtranger, though he be an inferiour. What a ſpeciall fauour was that which God did to *Moſes*, to call him by his proper name. The Angell ſaluted *Gedeon*, *The Lord bee with thee thou valiant man*. But if he bee ſet in place aboue thee, if a Father, if a Maſter, if a Magiſtrate, or inſtead of any of theſe; giue him that *reuerence* and *regard* that is due vnto him. Which condemnes the ſawcy malepartneſſe of children, ſeruants, people; who will diſhonor their Parents, diſpiſe their Maſters, and conteſt with their Rulers and men in authority, and braue them to their face: Both *Peter* and *Iude* complaine of theſe, 2 *Pet.* 2. 10. *Iude* 8. I wiſh they were not ſo ordinary as they are.

Yet further, if he be thy ſpirituall Father, thy Paſtor and Miniſter, giue vnto him a *double honour*, as well of countenance, as of maintenance, *Regard* him as a man, but much

moue as a man of God, set ouer to instruct thee, and to guide thy soule aright to the Kingdome of glory. How faulty are many of our ill nurtured Laity in this kind; who looke ouer vs as high as Cædars; supercilious and lofty like the Iewes? They tooke no knowledge of Christ, that he was their King, or of his Royall descent, or that hee was the Redeemer of the world, and should dye for the saluation of man: of all this they tooke no notice. They knew him for a Carpenter, and a Carpenters sonne, and such to be his brothers, and such to be his sisters. So we, we shall bee readily knowne by the meanenesse of our birth and kindred, the leanenesse of meanes and liuing, the poorenesse of our stipends, or what else may adde to our disgrace; but not of the dignitie and excellencie of our Calling, maintenance for our seruice, countenance to our Persons; like flyes they leaue the sound parts, to sucke at a botch; *Let a man so esteeme of vs as the Ministers of Christ, and the disposers of the secrets of God*, 1 Cor. 4. 1. *Obey them that haue the ouersight of you, for they watch for your soules, as they which must giue an account. I admonish that you haue them in singular loue for their workes sake.* Carnall men and the common sort, when they heare vs thus to speake; they thinke we preach to extoll our selues, and to gaine reputation. No, we say with *Dauid* in the humility of our soules, *Non nobis Domine, non nobis, Not vnto vs O Lord, not vnto vs*, but vnto thy name giue the prayse. If we haue *regard* and esteeme at the hands of men, we haue but our due. But (meane while) let God haue the Honour, by your obedience to his truth, loue to his word, by your care and conscience to practise those doctrines which faithfully we teach: this shall be our ioy, our crowne, our recompence sufficient; otherwise, none of his glory shall cleaue to our fingers.

Conclusion. Finally, All of vs, whether wee be in place to rule, or in place to obey; in place to teach, or in place to heare; let vs in the reuerence and *feare* of GOD, so carry and demeane our selues to *God* and *Man*, *That God euen our owne God may giue vs his blessing*, that hee may blesse and

sanctifie

ſanctifie our gouernment, ſanctifie our obedience, ſanctifie our teaching, ſanctifie our hearing, and all good duties of our life beſide. I will conclude therefore with that prayer of the Apoſtle : *Now the God of peace ſanctifie you throughout, and I pray God that all our hearts and ſoules may be kept blameleſſe vntill the comming of our Lord Ieſus Chriſt.*

AMEN.

FINIS.